

REFLECTIONS

ON A

French Testament

PRINTED AT

B O R D E A U X.

An. Dom. MDCLXXXVI.

Pretended to be Translated out of the *L A-
TIN* into *FRENCH*

By the Divines of *LOUVAIN*.

By *RICHARD KIDDER*, D. D.
and Dean of *PETERBOROUGH*.

L O N D O N,

Printed for *Walter Kettilby*, at the Bishop's
Head in *S. Paul's Church-yard*, 1690.

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T H E
P R E F A C E.

THAT the People have a right to read the Holy Scriptures cannot be doubted of by him that considers that matter with due Application, and without Prejudice. And that Man who reads these Holy Books with great Humility and Care, and an earnest desire to become better, will receive unspeakable Advantages by it. The Governours and Pastors of the Church are therefore obliged to promote this holy Disposition, and to furnish and assist the People, who cannot read these Books in their original Languages, with such a true Translation, and such needful Explications as may render it more profitable to them.

The Church of Rome does not absolutely deny the People this liberty, but restrains it: For they have their Versions of the Bible in the several Popish Countries in the Language of them. But for all that, certain it is, that many of that Church do not only disparage these holy Books, but discourage the reading of them.

And that Church, instead of assisting the devout People in their profitable reading the Holy Scriptures, and furnishing them with all due means to this purpose, hath dealt very insincerely in the whole matter.

I. By obtruding the Vulgar Latin as that Authentick Copy of the Bible, from which, in publick disputes and questions, there is no appeal to be allowed, which the Trent-Council does. The Version of the Vulgar Latin I grant, is venerable for its Antiquity, and is of great use in the Church; And is

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not always to be despised or declaimed against, where at first sight it does not seem perfectly agreeable to the Original Text; both because it sometime gives the true sense, where it seems in the letter to differ; and also because (in the N. T. especially) where it differs from the present reading, it does not differ from some ancient Copies. But yet after all it cannot always be defended: And it were not hard to give proofs of this beyond all exception whatsoever. This would be too great a digression in this place: And therefore I shall only add (as a competent proof of it at present) that the most famed and allowed Commentators and Interpreters of the Roman Church, do think fit very frequently to forsake the Vulgar: which I shall at any time make good against that Church whenever I shall be required to do it.

II. By commending that for the Version of the Vulgar Latin which in truth is not so. After the above named Decree of the Trent Council, the minds of men were in suspense and doubtful, because they knew not what Copy of the V. Latin to follow. And the Pope did not, for above twenty years after, declare what certain Copy should be taken for the Authentick V. Latin. Afterwards indeed Pope Sixtus V. gave notice to the Christian World what his mind was in this matter, A. D. M D LXXXIX. He puts out a Latin Bible, in the Preface whereunto he acquaints the Reader as follows: "That agreeably to the aforesaid Decree of
 "the Council of Trent, He, having called upon God, and
 "relying upon S. Peter's Authority, for the publick good of
 "the Church, had not thought much to set forth that Bible.
 "He sets forth his labour in chusing the best readings; his
 "design, that according to the Decree of the Trent Council
 "the Vulgar Bible might be printed most Correct; and his
 "performance, viz. That he had accurately purged this
 "Edition from various Errors, and with utmost diligence
 "restored it in pristinam veritatem, i.e. to its ancient ve-
 "rity. After this declares his will, viz. He decrees that that
 "Edition

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" Edition should be taken for that Vulgar Latin which the
 " Trent Council declared Authentick. And this He tells us
 " he does ex certâ nostrâ scientiâ, deque Apostolicâ po-
 " testatis plenitudine; i.e. from his own certain know-
 " ledge, and plenitude of Apostolick Authority. And
 " that it ought to be received as such, sine ulla dubitatione.
 " aut controversiâ, i.e. without any doubt or contro-
 " versie. After this Clement the VIII. puts out his Edi-
 " tion of the Vulgar, and requires expressly that that be re-
 " ceived also. And this he does A. D. M D XCII. The dif-
 " ferences between that of Sixtus V. and Clement VIII. are
 " too many to be here related. Where 'tis in Clement's Edi-
 " tion eduxistis, 'tis in that of Sixtus V. induxistis, Exod.
 " xvi. 3. Where the one hath opposuit, 'tis apposit in the
 " other, Deut. xxiv. 6. Clement hath extrinsecus where
 " Sixtus reads it intrinsecus, 1 Kings vii. 8. Where Cle-
 " ment hath it à portâ, Sixtus hath it ad portam, 2 Ezr.
 " c. iii. v. 28. One reads latitudinem when the other reads
 " altitudinem, Judith i. 1, 2. What in Sixtus is insipien-
 " tia, is sapientia in Clement, Eccus. xxi. 15. Non respi-
 " cis in Sixtus, is respicis in Clement, Hab. i. 13. Where
 " Sixtus hath Credentes, Clement hath non Credentes,
 " Joh. vi. 65. Where Sixtus hath interpretabilis, Clement
 " hath in interpretabilis, Heb. v. 11. And where one hath
 " doctas, the other hath indoctas, 2 Pet. i. 16. Yet are both
 " these to be received by the authority of Pope and Council,
 " tho' they contradict each other. And we shall still be at the
 " pleasure of a Pope to give us another Authentick Copy.

III. The Church of Rome hath done very insincerely in
 allowing Versions which pretend to be true Versions of the
 Vulgar when they are not. I shall more especially consider
 those which were done into French; there was a French Bible
 printed at Antwerp, by the permission of Charles the V.
 A. D. M D XXX. and reprinted, A. D. M D XXXIV..
 which differs from the present Vulgar. But this being done
 before:

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before the Bull of Sixtus V. I insist not upon it. After this there was another Version of the V. Latin into French by the care of certain Louvain Divines, deputed to this purpose: An Edition of which, Printed at Lyons, I frequently refer to in the following Reflections. This was a Version of great fame and authority in the Church of Rome; and the Testament of Bordeaux pretends to be done by these Divines. So it was, that tho' this Louvain French Bible were designed to keep the people from reading the Protestant Editions, yet it was complained of by several of the Church of Rome (as Father Simon relates) as coming too near the Sentiments of the Protestants. It will appear (by the following Reflections) that this Version does not exactly agree with the present Vulgar. Since that have been many Popish Versions in the French Tongue, which pretend to be Versions of the Latin into French, of the N. Testament, in which I am particularly concerned at present. I shall mention none but such as I have perused. The first is that of Amelote, who was chosen by the French Clergy to this employment, A. D. MDCLV. He hath Printed his Version both with and without Notes. The first, A. D. MDCLXVI. That without Notes I have seen Printed A. D. MDCLXXXVI. This was Printed with the attestation and approbation of several Prelates of France, with the permission of the Archbishop of Paris, and General of his Order. Father Simon says, that he was the first Catholick Writer that applied himself with Care to turn the N. Testament into French. I will not deny him to be a person of diligence and good fame; but yet neither is this a strict Version of the Vulgar.

The Second is the Version Printed at Mons. This is common among us, and hath been often Printed, and is of great fame, and upon many accounts a very valuable Book. But neither is this a strict Version of the Vulgar, as I could easily shew by very many instances, were it convenient in this place to do so.

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The Third is this Testament Printed at Bordeaux, which the following Reflections relate unto. It bears the Title of, Le Nouveau Testament de nôtre Seigneur Jesus Christ Traduit de Latin en François, par les Theologiens de Louvain, i. e. The New Testament of our Lord Jesus Christ Translated out of Latin into French, by the Divines of Louvain. It was Printed at Bordeaux, A. D. MDC LXXXVI. It hath the approbation of two Doctors, viz. Lopes and Germain, as very profitable to those who shall be permitted and have capacity to read it: It hath also the permission of the Archbishop of Bordeaux, and 'tis in that permission affirmed to be reviewed and exactly corrected.

I shall make it appear that this is no true Version of the Vulgar Latin, that it is not the work of the Louvain Divines as it pretends to be: That it agrees neither with the Vulgar, nor the celebrated Versions of it which are allowed in the Roman Church: That it hath a considerable number of downright forgeries and falsifications, a great number of gross errors, and mistakes: That it adds to the Vulgar and takes from it: That 'tis inconsistent with it self, and by no means corrected as to the Typographical Errata. In a word, it hath not the authority of ancient Copies or various Readings to support it: I dare challenge all mankind to defend it:

Those of the Church of Rome have inveighed against the Protestants Versions. They have pretended that we have no Bible. They have scoffed and derided us on this account. They have boasted that they have been the faithful preservers of these Divine Oracles, and that what we have of them we may thank them for.

But lo here a proof of their insincerity; here's that which may convince any honest man, even of their own Communion, that is willing to know the truth in this most important matter. And if any such should read these Papers, I must

*Preface to
the Rhem.
Testam.*

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must conjure him, as he loves his Soul, to take care how he trusts that Church with the Salvation of his Soul that dares falsifie at this high rate. No man will in other cases trust a cheat or forger of Testaments and Deeds. But how great must this wickedness be then, when the Holy Oracles of God are corrupted to serve a turn. They that can do this can make no boggle at the most horrid and execrable Crimes.

I did intend in the last Reign to have made, and to have published these Reflections. But I could by no means procure this Testament either here or beyond the Seas. Infomuch, that I began to suspect that either there was no such Book, or that it had not those faults in it as had been given out. But, after I had, by means of a very learned and excellent Person, procured a Copy, I found it to be, as I have in the following Reflections truly represented it to the Reader.

IMPRIMATUR.

*Z. Isbam, R. P. D.
Henrico Episc. Lond.
à Sacris.*

Octob. 18.

1690.

REFLECTIONS

ON THE

French New Testament, &c.

I Will not undertake to represent all the faults of this Translation: It shall suffice to take notice of the most notorious, and greater number of them.

I will begin with such as are notorious in an high degree, and deserve no better a name than *falsifications* of the *Text*, merely to serve a turn, and support a Doctrine that needs confirmation. The *Mass*, and the *Sacrifice* of it, sufficiently need better proofs than have hitherto been produced. These Translators, in the Contents before *Matth. xvi. v. 26.* tell the Reader that *Jesús Christ* did there *Institute the Mass*. And this *Institution* of the *Mass* they mention again in the Contents before *Mark xiv.* And they expressly mention the *Sacrifice of the Mass* in the Contents before *Act. xiii.* And what we render (*v. 2.*) *As they ministred to the Lord*, they render by, *Or comme ils offroyent au Seigneur le Sacrifice de la Messe*, i. e. *as they offered unto the Lord the Sacrifice of the Mass*. 'Tis certain that our English Version of that place follows the *Vulgar Latin*, and their *Rhemist Testament* agrees with it herein; and *Amelore* renders it, *lors-qu'ils estoient occupés au Service de Dieu*, i. e. *when they were employed in the Service of God*. And the old *Lowain translation* thus, *Eax domi servans en leur Ministère au Seigneur*, i. e. *as they were serving in their Ministry to the Lord*. But these men make no scruple to forsake the *Vulgar* it

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self, when it will not serve their purpose. I have elsewhere shewed, that *Act. xiii. 2.* contains no proof of the *Romish* doctrine of the Sacrifice of the *Mass*; and do not intend to enter upon that dispute here. 'Tis enough to observe that these Translators forsake that *Vulgar Latin*, (which their Church commends and approves) when in the mean time they pretend to give us a Version of it.

The Doctrine of Purgatory as 'tis taught in the *Roman Church* must be defended: And tho' the Scripture have nothing in it to that purpose, yet they'll rather add to the Text, and falsifie that, than want a colour for their Doctrine. And indeed they have done it: where the Apostle tells us of him that shall be saved *as by fire* (*1 Cor. iii. 15.*) they have it, *par le feu du Purgatoire*, i. e. *by the fire of Purgatory*; without any distinction of letters at all; as if *Purgatory* had been in the Text as well as *fire*. And yet the *Vulgar Latin* (of which this is pretended to be a Translation) hath only *per ignem*, i. e. *by fire*, as 'tis in our *English*: and so 'tis in the Testament of *Rhemes*. Nor is there any mention of Purgatory in the old *Louvain Version*, in that of *Amelore*, or *Mons*. But these men are hardy, and to support their Doctrine will add to the Text. The *Roman Church* will have Marriage to be a Sacrament. These Translators will help her out in the defence of this Doctrine, and will rather corrupt the Text than renounce that Doctrine. And therefore (*1 Cor. vii. 10.*) *The married is rendered by Cens qui sont conjoints par le Sacrement de mariage*, i. e. *They that are joined together by the Sacrament of marriage*. But this is forgery, and a gross addition to the Text, not only to the Greek, but to the *Vulgar Latin* also; and yet these men pretend to give us a Translation of it. Again, they pursue this unexcusable error. *Be ye not unequally yoked*, says the Apostle: They render it, *ne vous joignez point par Sacrement de mariage*, i. e. *join not your selves by the Sacrament of marriage*, (*2 Cor. vi. 14.*) See also this Translation of *1 Tim. iv. 3.* The

The Doctrine of Merits is not favoured by the Holy Scriptures. But these Translators have pressed them in that cause. *That ye may be counted worthy*, says S. Paul, (1 *Thess.* i. 5.) To the same sense their *Vulgar* hath it, *ut digni habeamini*, that you may be counted worthy. So the *Rhemes Testament*: here's a great agreement. But tho' this be the sense of the Greek, their *Vulgar*, their *Rhemist*, yet this is too flat for these Translators. They will have S. Paul bear witness to their doctrine of Merits. And therefore they render it, *Afin que vous meritez*, &c. i. e. *To the end ye may merit the Kingdom of God*. Thus when we are told that God is well-pleased with good works, *Heb. xiii. 16.* they will have it, *on merite envers Dieu*, that by them a man merits with God.

The Roman Church boasts her self as the only Catholick Church, and pillar of Truth. The Holy Scriptures (as well as all ancient Creeds) are silent in this matter. But these Translators have by manifest forgery wrested them to testify in behalf of this matter. *In the latter times* (says S. Paul) *some shall depart from the faith*, 1 *Tim.* iv. 1. *de la foy Romain*, i. e. *from the Roman faith*, say the Authors of this Translation: And yet the *Vulgar*, the *Rhemes Testament*, that of *Mons* agree with our *English*: And as this is the sense of the Greek, and the Versions, so 'tis manifest that the addition of *Roman* is nothing less than forgery and falsification of the Text; a crime so great that I want words to express it by. They have so ordered the matter that the Apostles words, which describe to us the gross defection of the Roman Church, and give us warning of their dangerous errors, are made to speak a quite contrary sense. This appears from the words of S. Paul last mentioned; and will farther appear from their translation of the following words of the Apostle. What we render *the doctrines of Devils*, agreeably to both their *Vulgar Latin*, and Testament of

Rhemes, they have rendred by *doctrines enseignées par des diables*, i.e. *doctrines taught by the devils*; by which they have endeavoured to divert the thoughts of the Reader from that worship of *Demons*, which so visibly obtains in the *Roman Church*. And whereas the Apostle goes on to describe the nature of the Apostacy against which he warns his reader (v. 3.) they have quite perverted his sense, and most dishonestly foisted in a sense that is favourable to the errors of their Church: *Forbidding to marry*, and commanding to *abstain from meats*, they translate by, *condamnans le Sacrement de mariage, l'abstinence des alimens, &c.* i.e. *condemning the Sacrament of marriage, the abstinence of meats, &c.* And thus they turn the Apostles words upon the reformed, as if they were the Apostates which the Apostle points at; because they deny *marriage* to be a Sacrament, and do not think we are now obliged by that difference of meats introduced by the *Roman Church*. In this they deal very insincerely. And that they do so will appear to any indifferent person whatsoever: What we render *forbidding to marry* is not only agreeable to the Greek text, but also to the Versions received in the Church of Rome, viz. that of the *Vulgar*, the old *Louvain*, and that of *Rhemes*, and *Mons*, and that of *Amelote*. Whereas their Version is destitute of all Authority whatsoever. For the following words in our Version, And commanding to *abstain from meats*: I grant indeed that, *and commanding* is not in the Greek Text, and our Interpreters have given warning of it, by Printing those words in a different character from the words of the Text: But yet I will maintain that they have given the true sense of *S. Paul's* words. For tho' the words in the Greek are Elliptical, yet our *English* hath supplied the *Ellipsis* no other wise than the Authors of the *Monks* Version have done, who have expres'd it by *qui obligeront de, &c.* and the old *Louvain* gives us the same sense. Besides the *Syriac*.

Syriac Version justifies our *English*, and (which is more than all) the following words of the Apostle, *which God hath created to be received, &c.* which words make it plain enough, that they are marked out who command us to abstain from meats, *which God hath created to be received.*

The Church of Rome hath advanced an opinion concerning sins *Mortal* and *Venial*. I enter not into the dispute. 'Tis certain that these Translators have endeavoured to bring in the Scripture, as giving express ground for this distinction: And tho' they could not find it there, they have found a place to foist it into. *There is a sin not unto death*, says S. John 1 ep. v. 17. which words they translate thus, *Il y a quelque peché, que n'est point mortel, mais veniel*, i. e. *There is a sin that is not mortal, but venial.*

I shall proceed to consider some other places, in which these Translators so order the matter, that they may begot in the Readers minds such an Idea of Christianity, as bears conformity to the present Doctrines, or usages of the *Roman Church*.

Thus when the Evangelist mentions the *Chief Priests* (*Matt. ii. 4. ch. xxvii. 1, 6, 62. ch. xxviii. 11.*) they render it by, *Princes des Prêtres*, i. e. *Princes of the Priests*. This carries a shew of that eminence and dignity of that Order which is now to be seen in the *Roman Church*. But these men are in this the less blameable; because they do follow the letter of the *Vulgar* which they pretend to translate. For which reason the Authors of the *Mons Version* have the same rendering. But then these latter explain these *Princes of the Priests* by the *heads of the twenty four Sacerdotal families*.

They render the word *Repent* (*Matt. iii. 2. c. xvi. 17. Luk. x. 13, &c.*) by *faites penitence*, i. e. *do penance*. Where they give:

give the Reader an occasion of a very imperfect Idea of true Repentance; it being possible that men may do penance (according to the importance of that phrase in the *Roman Church*) and not repent.

'Tis said of the Parents of *Jesur* that they went to *Jerusalem*, *Luk. ii. 41*. These Translators tell that they went on *Pelerinage*, i.e. in *Pilgrimage* to *Jerusalem*. Thus without just ground they would insinuate that they did what is now the practice in the *Roman Church*. But there is nothing in the *Greek*, or *Vulgar* that will justify this Translation. And several other Versions used in the Church of *Rome*, import no more but that they went to *Jerusalem*; and the Text tells us the occasion of their going. And yet these Translators are so fond of insinuating the practice of *Pilgrimages*, that they do it without any colour. If *S. Paul* mention a brother chosen to travel with us, (*2 Cor. viii. 19.*) these Translators turn those words by, *compagnon de notre Pelerinage*, i.e. a companion of our *Pilgrimage*. And the strangers in *S. John* (*ep. iii. v. 5.*) are by these Translators turn'd *les Pelerins*, i.e. *Pilgrims*.

Luk. iv. 8. Him only shalt thou serve. Thus our English render that place agreeably to the *Vulgar*, *illi soli servies*. And verbatim as the *Rhemes Testament* hath it. These Translators of *Louvain* have to the same sense translated these words in a Parallel place, *Mat. iv. 10.* a luy seul tu serviras. But here these men change their style and turn the same words thus, *serviras de latric à luy seul*, i.e. thou shalt serve him only with *Latria*. This is to keep up the distinction between the Service of *doulia* and *latric*, and preserve the shifts they are put to in the Controversie we have with them concerning their worshipping of Creatures. The Reader will easily discern their insincerity, and inconsistency with themselves, as well as the danger the unwary Reader will be exposed to by such a Version. The words in *S. Matthew* and *S. Luke*,

are exactly the same both in the Greek and the *Vulgar*, the places parallel, and the subject matter the same, and there is no shadow of reason for a different Version. Besides, the old *Louvain* (which this Version ought to have follow'd) turns both places by the very same words, and agreeably to our *English* and the *Vulgar*, *à lui seul tu serviras*, i.e. *him only shalt thou serve*. The Versions of *Amelote* and that of *Mons* turn both places alike, and to the same sense which we do. These men take a liberty which their other Interpreters would not take, and which they themselves in *S. Matthew* did not.

Rom. xv. 16. Minister: The *Vulgar* renders it so too. And so does the Testament of *Rhemes*, the old *Louvain*, *Amelote*, and *Mons*. But these Translators, who pretend to follow the *Latin*, yet keep the Greek word in their Text, viz. *Léybourg*; but then they add even to the Text, without difference of Character, *C'est à dire, Sacrificateur*, i.e. *that is to say, a Sacrificer*. 'Tis easie to discern the intension of this; but to reconcile this to common honesty is past my comprehension.

1 Cor. x. 14. Flee from Idolatry. The Testament of *Mons* turns the words to the same sense, *Fuyez l'idolatrie*. This agrees exactly with the Greek; the old *Louvain* Translation and that of *Amelote* agree also with our Version. But these *Louvain* Divines turn the words thus: *Fuyez l'adoration des Idoles*, i.e. *Flee from the adoration of Idols*. And yet 'tis evident that a man may be guilty of Idolatry tho' he worship no Idol. These Translators are not to be excused in this rendring: For whatever pretence they may seem to have from the *Vulgar*, 'tis certain that in other places where they have equal pretence from the *Vulgar*, yet they do in those places render as our *English* doth, as may be seen by comparing their rendring, *Gal. v. 20.* and *1 Cor. vi. 10.* with the *Vulgar* and our *English*.

1 Cor. xi. 2. *As I delivered them.* This Translation is so unexceptionable, that it is what the *Rhemists* our adversaries, make use of themselves. Nor is there in the *Vulgar* any thing repugnant to it, or that does so much as insinuate unwritten Traditions, much less favour the doctrine of the *Roman Church* about this matter. Thus the *Vulgar* renders these and the foregoing words: *Et sicut tradidi vobis, precepta mea tenetis.* But these Divines of *Louvain* knew very well, that their Church wanted all the help that could be got, and therefore they render the words to the advantage of their Church. *Comme je vous les ay laissè par tradition*, i.e. *as I have left them with you by Tradition.* Thus when the Faith is said to be delivered to the Saints (*Jude v. 3.*) these Translators lay hold of the expression, and tell the Reader how the Saints came by it, *viz. par Tradition*, i.e. *by Tradition.*

These Translators have a great regard to the present Church of *Rome*, and will make their Translation speak what may serve the interest of it, and its known Doctrines and usages. I should be too long if I should openly insist upon every instance which might be collected to this purpose. In favour of their doctrine of the Sacrifice of the Mass, the word *Priests* (*Rev. i. 6.*) is rendred by *Sacrificateurs*, i.e. *Sacrificing Priests.* In favour of their doctrine of the seven Sacraments, the word *Mystery* (*Rev. i. 20.*) shall be turned into *le Sacraments*, i.e. *the Sacraments*: with respect to the dignity of their Priests and Vestments, the *Elders* upon the *Seats* must be rendred by *Priests* upon their *Thrones*, and their *white raiment* by *Aubes*, i.e. *Albs*, *Rev. iv. 4.* And for the antiquity of their Processions, whereas the walls of *Jericho* are said to have fallen after they were encompassed about seven days, *Heb. xi. 30.* they have it, *apres une Procession*, &c. *after a Procession* of seven days. The Reader may collect more to this purpose out of this Translation of *Act. iii. 1. c. x. 30.*

I shall proceed now to some other places where we shall find notorious falsities in this Translation. I shall lay some of them before the Reader.

Mat. xv. 5. It is a gift by whatsoever thou mightest be profited by me. It is a very odd rendering of these words we find in this Translation; viz. *Tout don qui est de par moy; sera à ton profit*, i.e. whatsoever gift proceedeth from me shall profit thee. Tho' I reckon this Translation far from the sense of our Saviours words, yet I shall not insist on this as a charge against these Translators, because this Version of theirs is agreeable enough to the *Vulgar*, which they pretend to Translate: And for that reason I pass by their Translation of *Luk. ix. 50.* However I cannot but take notice, that the other Versions of the *Vulgar*, and of the greatest fame in the Church of Rome, have otherwise rendered these words; and have thought the *Vulgar* so obscure, that they have added words to their Text, to render them more intelligible. The Authors of the *Mons* Translation have done this in terms that seem to be agreeable to the sense of the *Vulgar*: And *Amelare*, another of their famous Interpreters, hath done it in terms that are very different, and much more agreeable to the sense of our *English* Version. Besides, he hath given an Explication in the Margin, which gives a sense of the place very different from what this Version of these *Louvain* Divines imports, or what the Authors of the Version of *Mons* have given.

Joh. xxi. 22. If I will, these Translators turn it by, *Je veux, I will*: Here the *Vulgar Latin* will not bear them out. Tho' in the present Copy 'tis *sic volo*, yet *Benedictus* puts *si* in the Margin of his Edition (Printed at *Paris*, A. D. 1558.) in the room of *sic*, and with good reason. This reading is agreeable to the *Greek* Text. The *Rhemists* allow that some read it so; the reading is confirmed by the *Syriac* Version; and the Authors of the Version

of *Mont*, who likewise profess to give us the Version of the *Vulgar*, translate by, *si je veux*, that is, *if I will*. And the old translation of *Louvain* does also agree with our *English* herein. Besides, in the *Vulgar Latin* Testament printed by *Plantin*, A.D. 1574. we find *si* in the Margin; and in his Edition, A.D. 1582. of the *Vulgar Latin* Bible, the *Louvain* Divines give the Reader notice that they find it *si* in three MSS. of the *Vulgar*: After all it appears from the Context that this is the true reading, as any indifferent person will easily understand. And in the *French* Bible printed at *Antwerp*, A.D. 1534. by the Order of *Charles V.* 'tis rendred by *si*, if, as our *English* hath it.

Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus. Our *Louvain* Divines translate thus, *Il n'y a donc rien maintenant qui merite la damnation en ceux qui sont en J. Christ.* i.e. There is therefore nothing now that deserves damnation in them which are in J. Christ: Here the *Vulgar Latin*, which these men pretend to give us a Version of, agrees with our *English*; and does by no means favour the *Louvain* Version. The same may be said not only of the *Greek*, but the Versions of *Rhemes*, and of the old *Louvain* and *Antwerp*, and *Mont* also; all of them turned from the *Vulgar*.

Rom. xvi. 5. Achata. These Translators have it *Asia*; nor do I insist upon it, because in this they do indeed follow the *Vulgar*.

1 Cor. i. 2. Unto the Church: A.I. Evangile, i.e. To the Gospel. This is so gross that there is neither shadow or defence for it.

1 Cor. vii. 5. Defraud you not one another. The *Vulgar* agrees, *ne sitis fraudare invicem.* The Testament of *Rhemes* gives the very same sense. The old *Louvain* Edition agrees exactly with our *English*, and the Versions of *Antwerp* and that of *Mont* give the same sense with the *English* and

and the *Vulgar*. But this of the *Louvain* a sense that is contradictory, viz. *Ne vous donnez pas le devoir l'une à l'autre*. And yet is this Version obtruded upon the world as a Version of the *Vulgar Latin*, and the approved Version of *Louvain*, tho' it agree with neither of them.

1 Cor. xv. 5. *We shall not all sleep, but we shall all be changed*. Thus are these words translated, *Il est vray que nous ressusciterons tous, mais nous ne serons point tous changez*, i. e. *it is true that we shall all be raised up, but we shall not be all changed*. The *Syriac* Version confirms our *English*, and so do our ordinary *Greek* Copies. But since there is a various reading in the *Greek*, and the *Vulgar* favours this *French* Version, I shall not insist upon this place.

1 Cor. xvi. 2. *As God hath prospered him. Recondens quod ei bene placuerit, V. L. Ce qu'il a envie de donner*. Whatever agreement may seem to be here between this *French* and the Version of the *V. Latin*, 'tis certain that both *Amelore* and the *Mons* Testament give us a different sense of the words.

2 Cor. iv. 2. *We have renounced the hidden things of dishonesty. Abdicamus occulta dedecoris, V. L. Here's a good agreement*. But these *Louvain* Divines render it, *mons retranchons ce qui est solide, qu'on est obligé de cacher*. But the Testament of *Amelore*, and that of *Mons* interpret the place in a sense agreeable to our *English*, and to the *Greek* and *Vulgar*, and so does the old *Louvain* also.

2 Cor. iv. 7. *By the word of truth, by the power of God. In verbo veritatis, in virtute Dei*. Here the *Vulgar Latin* agrees with our *English* exactly. But nothing can be more extravagant than our *French* Version is. *En chasteté, en connoissance, &c. i. e. in chastity, in knowledge, &c.* And so that Version goes on with those virtues mentioned (even in that Version as well as in the Text) the verse before, and after all leaves out the word *of truth*, tho' at last it mention the *power of God*.

2 Cor. ix. 2. *The forwardness of your mind.* The *V. Latin* agrees with this Version of the *English*; And the Testament of *Rhemes* agrees with the *Latin*. But these *Louvain* Divines render it, *la promptitude de votre courage*, i. e. *the forwardness of your courage*.

Gal. iv. 25. *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem.* Thus 'tis rendred in our *French* Testament, *Car Sina est une montagne en Arabie, laquelle est conjointe à Jerusalem*, i. e. *For Sinai is a mountain in Arabia, which is conjoined to Jerusalem.* It must be confessed that the *V. Latin* agrees hereunto. For thus the words of that Version are. *Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc est Jerusalem.* Where, if by *conjoined*, be understood as much as *contiguous*, or *contemninous*, 'tis certain in matter of fact, that it was not near *Jerusalem*. 'Tis evident besides, that this sense agrees not with the Apostles purpose; nor is it to be imagined that the author of the *Vulgar* Version could have this meaning: And therefore these *Louvain* Divines should have better considered this matter, and not have given the ordinary reader such an occasion of a gross mistake. We find the Authors of other Versions of the *Vulgar* have been wary in this particular, well considering how easie it was to mistake in this matter. Instead of *qui conjunctus est*, the Testament of *Rhemes* hath it, *quæ habet affinitatem*. And the *Mons* Testament expresseth it by *represente la Jerusalem* i. e. *Sinai represents Jerusalem.* And the Version of *Ameloie* of the *Vulgar* (Printed at *Paris*, A.D. 1686. with large approbations of the Bishops and Divines of the *French* Church) renders it thus, *qui a du rapport avec la Jerusalem*. Besides all this, the former Version of the Divines of *Louvain*, of the *Latin* into *French*, Printed at *Lyons*, A.D. 1599. have thus translated this passage: *Correspondante à la Jerusalem*, i. e. *Sinai was a mountain corresponding to Jerusalem.* This agrees with our *English*, with

with the Greek and Syriac, and with the design of the Apostle. Whereas the other French Version is gross and inconsistent with all these. But the Authors of it on other occasions, make no scruple of departing from the *Vulgar*, where there was no cause for it, but adhere to it when there is.

Eph. v. 9. *Fruit of the spirit. Le Fruit de la lumiere.* So does this French Version render it, viz. *The fruit of the light.* I will not here charge these Divines, because the *Vulgar* reads it so, and we find it so in a Greek Copy, and the Syriac Version follows this reading. But then the Version of *Mons* puts *spirit* for *light* in the Margin.

2 Thess. ii. 7. *The mystery.* This Version of ours, agrees with the Greek, the Syriac, the *Vulgar*; and with the Polish Versions of the *Vulgar* also, viz. that of *Rhemes*, of *Mons*, and of *Amelote*, and yet for all that our French Version hath it, *le decret*. So that the Authors of it can depart from the *Vulgar* whenever they think fit.

Hebr. ix. 6. *The Service of God.* This by our French is rendred by, *les Services des Sacrifices*, that is, *the Services of Sacrifices*. Nothing can defend these Translators but the *Vulgar* only, which renders it by *sacrificiorum officia*: yet is there nothing in the Greek to this purpose, and the Syriac is as far from it. And we know very well that the Priests business in the first Tabernacle was the ordering the Candles, placing the Shew-bread, and burning Incense. The Sacrifices were offered in the Court upon the Altar of Brass; there the blood of the Sacrifice was sprinkled, and generally the body of it was there consumed. And the oblations offered there were *Sacrifices* in the most common sense of the Law of *Moses*. 'Tis true indeed the *Vulgar* does in great measure excuse these *Lowvain* Divines, and would more effectually do it, had they given us a strict Version of it. But they forsake it when 'tis not for their turn, let it be never so justifiable, but

but keep close to it (as in this place) when 'tis faulty: For that it is so is notorious : And this is insinuated by several Popish Versions of the *Vulgar*, which in this place vary from it. E. G. The Authors of the *Mans* Version very honestly decline the *Vulgar* as absurd in this place. What we render *accomplishing the Service of God*, thus do they express it, viz. *qui exerçoient le Saint ministère*, i.e. The Priests, *who exercised the holy ministry*. And *Amelote* thus, *pour accomplir le Culte de Dieu*, i.e. For the *accomplishing the worship* (or Service) of God.

Heb. xi. 8. *Receive*! this in our *Fr.* translation is expressed by *Concevoir* without any authority, or shadow of it.

Vers. 19. *In a figure*, *Fr.* T. *pour exemple d'obeissance* : i.e. *for an example of obedience*. This is a most gross misrepresentation of the Text : Nor will the *Vulgar* help out this Version. 'Tis true that Version hath it *in parabolam* : But this will not justify our *Louvain* Divines. The *Rhemists* indeed translate it, *for a parable*, but they put an Explication in the Margin, viz. i.e. *in figure and mystery of Christ dead, and alive again*. This is indeed to the purpose ; but our *Louvain* Divines seem to have no shame left in their Version of the place. For they add to the Text at pleasure, the word *obedience* which the *Vulgar* hath not. *Amelote* renders it, *comme une figure mystérieuse*, i.e. *as a mysterious figure*. And the Version of *Mons*, *comme d'entre les morts, en figure de la resurrection* : So that in truth they render the place *in a figure*, just as our *Englsh.* For the rest of their words are but Explication, and printed in another letter. And the old *Fr.* Edition of the *Louvain* Divines modestly render it by *figure* also.

Heb. xi. 21. — *Worshipped leaning upon the top of his staff*. *Fr.* translation, *adora le bout du baston d'iceluy*, i.e. *he adored the top of his staff*. V. L. & *adoravit fastigium virgæ ejus*. The *Louvain* Divines have here followed the *Vulgar Latin*, which they frequently forsake, and are not there-

therefore to be charged with mis-rendring that Version. But the Greek and Syriac favour not this rendring. And the Authors of the *Mons* translation receive it not into their Text, but put it into the Margin: and they so turn it as it speaks only a profound inclination towards the Ensign of *Joseph's* grandeur, and therein a veneration of the kingdom of *Jesus Christ*, whose type he was; as they have explained this matter in the Margin. But our *Louvain* Divines have not taken that care, to preserve the simple people from Idolatry, either in the Version, or any Explication of it.

Jam.iii.7. For every kind of beasts, &c. Here the *Louvain* Divines depart from the *Vulgar* without any shadow of reason. For as they leave out the word *Serpents*; so after those words, *hath been tamed*, they put in *par reptibles*, i. e. by creeping things.

1 Pet.iv.15. A busy body in other mens matters. French translation, *convoyeux des biens d'autrui*, i. e. covetous of other mens goods. 'Tis true the *Vulgar* renders it *appetitor alienorum*; but yet there is not sufficient cause from that Version for this rendring: For the murderer and thief named before, are *alienorum appetitores*, in the sense contended for. The Authors of the *Mons* translation were so sensible of this, that they translate it thus, *Se mêlant temerairement de ce qui ne le regarde pas*, i. e. meddling rashly meddles with that which does not belong to him. This Version agrees with our *English*, and with the *Greek*. And what we render *evil-doer*, in the same verse, they also render to the same sense agreeably to the Original *Greek*; tho' in the *Vulgar* it be now *maledicus*, and by the *Louvain* Divines is rendred *medisans*; it is very probable that it was in the *Vulgar* *maleficus* at first. In which conjecture I am the more confirmed from what I find in the note of *Amelose* upon the place, who does ingenuously confess that it is highly probable that the present *Greek* is to be followed,

and

and affirms, that there is no MS. or Interpreter that hath it otherwise; and that S. Cyprian and Tertullian read *mandatum*.

Joh. iv. 3. That confesseth not that Jesus Christ is come in the flesh. Fr. translation, *qui separe* Jesus-Christ, i.e. that separates Jesus Christ. The Rhemist hath it, that dissolveth Jesus. And all this from the *Vulgar* who hath it *qui solvit Jesum*. I will not charge the *Louvain* Divines here with mis-translating the *Vulgar*; I only observe that they adhere to it stiffly when it departs from the Greek, as it does here by the confession of the Authors of the *Mons Testament*. Nor does it only depart from the Greek, but without sufficient ground: For whereas 'tis pretended that the *Vulgar* reading is grounded upon ancient Copies, and that the *Nestorians*, and such as divide the Divinity of Christ from his Humanity have corrupted the Text; a late learned Writer of the Church of Rome, hath sufficiently shewed that there is not sufficient ground for this charge. He does maintain that the present Greek is followed by the *Oriental* Versions, by S. Cyprian and S. Polycarp, and that that of the *Vulgar* is not very ancient: and that 'tis probable it came as a Marginal Note at first, and afterwards crept into the Text.

P. Simon
Hist. Crit.
du Text. d.
N.T. p. 356.

1 Joh. v. 1. *Whosoever believeth that Jesus is the Christ*, Fr. Tr. *Quiconque croit que Jesus Christ est le Christ*. These Divines of *Louvain* have no pretence from the *Vulgar*, nor (I dare affirm it) from any Version extant. 'Tis their own intirely: *whosoever believeth that Jesus Christ is the Christ*, is the sense of their Version. Any man that understands common sense amongst Christians must see the egregious folly of it. And these men do, where there is only *Jesus* in the Text, not only here but, v. 5. of this Chapter, add the word *Christ*, and that without the warrant of the Greek or *Vulgar*; tho' they spoil the sense of the place by it. I pass by their rendring of, v. 6, 8. of this

chapter:

chapter: they agree with the *Latin*; and I should be too long if I should insist upon all the differences between the *Vulgar*, and the present *Greek*; upon which consideration also I pass by their Version of *Jude v. 22.*

Rev. v. 10, 12. *Kings*, v. 10. *Fr. Tr. Roynumes*, i.e. *Kingdoms*; 'tis indeed *Regnum* in the *V. Latin*, but the Authors of the *Mons* translation agree with the *English* and the *Greek* and *Syriac*, and so does *Amelote* also: I have also reason to believe that the Copy of the *Vulgar*, before *Clement VIII.* had it *Reges*. I find in a *French Bible*, printed 1534. at *Antwerp*, which is a Translation of the then *Vulgar*, and was printed by order of *Charles the V.* that 'tis rendered to the same sense with our *English*. This agrees with what follows also, viz. *Priests*, which our *Fr.* translation (after its manner) turns into *Sacrificateurs*, i.e. *Sacrificers*. If the first were duly translated by *Kingdom*, the following might as well have been turn'd by *Priesthood*. What we render *riches*, v. 12. the *French* translation turns by *divinité*, according to the *Vulgar*.

Rev. xviii. 20. *Holy Apostles*. *French* translation, *Saints, Apostres*, i.e. *Saints, Apostles*. Thus do these *Louvain* Divines render it. And yet the *Vulgar Latin* agrees with our Version, and so do the Versions of the *Vulgar* also, viz. that of *Rhemes*, of *Mons*, of *Amelote*; and the old Version of the *Louvain*, printed at *Lyons*, and that printed at *Antwerp*, 1534.

Matt. i. 11. *About the time they were carried away to Babylon*. *Fr.* translation, *quand ils furent transportez en Babylon*, i.e. *when they were transported in Babylon*. 'Tis very certain as to the matter of fact, that it was before the transportation that *Josias* begat his children, for he dyed before that captivity. Nor will the rendring of the *Vulgar*, in *transmigratione Babylonis* by any means justify this *Fr.* translation. For, besides that it does not answer this *French* Version, so it is not hard to give a sense of the *Vulgar*, that is consistent with the matter of Fact. Thus the *Vulgar* renders the whole verse, *Josias autem genuit Jechoniam, & fratres ejus in transmigratione Babylonis*. Now the *fratres ejus*, may be said to be in *transmigratione*

tione Babylonis, tho' the *geniit* cannot. The other Popish *Versions* of the *Vulgar* have shewed greater care. That of *Rhemes* keeps strictly to the *Vulgar*: that of *Mons* and *Amelote* render it, *vers le temps*, &c. i.e. towards the time that the Jews were carried into *Babylon*, in which they agree with the *Greek*, with our *English*, and with matter of Fact.

Matt. i. 25. *Tillshe had brought forth*, &c. *Fr. Tr. quand elle enfanta*, i.e. when she brought forth. And yet the *V. Latin* hath it, *donec peperis*, agreeably to our *English*, and to the *Greek*; and the Testament of *Rhemes* is conformable to them: nor is there any reason we should forsake this Version: we can defend it, as it is, both against the Jews and the followers of *Helvidius*.

Matt. xix. 1. *These sayings*. *Fr. Tr. Ces propos.* By an obsolete word, used indeed in the old *Louvain* Edition, printed *A. D. 1599*. But the later Interpreters have thought fit to chuse a word of common and present use. *Amelote* renders it, *son discours*, the *Mons* Version, *ses discours*.

Mark iii. 29. *In danger of eternal damnation*. *Fr. Tr. Coupable d'un peché éternel*, i.e. guilty of an eternal sin. I do not blame our *Louvain* Divines here, because the *Vulgar* hath it *reus æterni delicti*. But yet there is no reason however to adhere to the very words of the *Latin* here, because the sense of those words may be more intelligibly express'd. And this *Amelote* hath done, who renders it by: *Coupable d'un crime qui ne sera jamais pardonné*, i.e. guilty of a crime that shall never be forgiven. The same may be said as to *Luk. ii. 14* where what we render *this thing*, these *Louvain* Divines have rendred by *ce verb*, i.e. *this word*: wherein indeed they exactly follow the letter of the *Vulgar*, and so far I charge them not: but then they more adhere to the letter than the sense of the place. And this the Authors of the Version of *Mons* were aware of, and therefore have only *ce*, and take no notice in their Text of *Verbum* in the *Latin*; *Amelote* does the same. And the old *Louvain* Version renders it, *cette chose*, i.e. *this thing*, as our *English* does. 'Tis well known that the *Hebrew* רבר signifies not only *word* but *thing*, and that according to the subject matter, to which the τὸ ᾧμα in the *Greek* answers exactly. Luk.

Luk. vii. 3. *The Elders*. Fr. *Tr. des Prêtres*, i. e. *the Priests*. These *Louvain* Divines are singular in their Version here, and whereas they pretend to translate the *V. Latin*, yet they depart from it whenever they please. For the *Vulgar* here agrees with our *English* Version, and renders the Greek by, *Seniores*; the *Mons* Testament by, *Senateurs*; *Amelore* by, *Anciens*; and so does the old *Louvain*; and the *Rhemists* by, the *Auncients*.

Rom. i. 4. *with power, according to the spirit of holiness, by the resurrection of the dead*; which words are thus rendred by the *Vulgar*, *in virtute, secundum spiritum sanctificationis ex resurrectione mortuorum*, &c. This Version agrees well with our *English*. Let us see how our Divines of *Louvain* render the *V. Latin*. Thus they do it. *Par la puissance qu'il a reçue de faire les miracles, par l'esprit de sanctification des siens, & par la resurrection des morts*, i. e. *By power which he received to work miracles, by the spirit of sanctification of his own, and by the resurrection of the dead*. Let any man judge if this be a true Translation of the *Vulgar*: 'tis a Paraphrase rather, or short Comment, an addition to the Text without any notice to the Reader, by any different character, what is Text and what is not. This is very unfair, and does not become men of Probity and Sincerity, but rather speaks great negligence, or fraud: for it is to be consider'd that these men add to the Text. They consider not the variety of Particles, not only in the Greek Text, but in the version of the *V. Latin*. The *Ev*, καὶ, &c; the *Latin*, *In*, *secundum*, *ex*, are all rendred alike by these *Louvain* Divines, viz. by *Par*. *Amelore* indeed was so careful that he renders them by three several French particles, viz. *dans*, *selon*, and *par*. The Authors of the *Mons* translation do so also; so do the *Rhemists* also observe a difference, and turn them by, *in*, *according to*, *by*. Our *Louvain* Divines are not so nice: 'tis no matter what the *Vulgar* does, they'll use their freedom.

Gal. v. 19. *Lasciviousness*; V. L. *Luxuria*; *Mons*, *la dissolution*; *Amelore*, *la lascivité*; *Rhemist*, *lecherie*. But, tho' here be a considerable agreement in these Versions, our *Louvain* Divines turn it by, *insolence*.

1 Cor. iv. 5. *Praise.* Fr. Tr. *la lozange qui luy est due*, i. e. *the praise that is due to him.* Whereas there is nothing but *praise* in the *Vulgar*, the rest is added by the *Louvain* Divines, without any distinction of character.

1 Cor. xi. 10. *For this cause ought the woman to have power on her head, because of the Angels.* Fr. Tr. *Partant la femone à cause des Anges, qui la voyent, doit avoir sur sa tête, un enseigne qu'elle est sous puissance*, i. e. *Therefore the woman because of the Angels, who see her, ought to have upon her head a mark that she is in subjection.* V. L. *ideo debet mulier potestatem habere supra caput propter Angelos.* The fault which I find with these *Louvain* Divines is only this, That they do not give us the strict Version of the *Vulgar*, which they pretend to translate, but add words of their own to the text without any different character; which our *English* hath not done, nor ought any Interpreters to do.

Eph. iv. 12. *For the perfecting of the Saints.* V. L. *ad consummationem Sanctorum.* Fr. Tr. *pour l'assemblage des Saints*; i. e. *for the coagmentation* (or, joining together) *of the Saints*: I do not deny but that the Greek word may insinuate such a sense, and I will allow that it refers to Architecture, and that it is well enough express'd by this French word, which implies no less. But these men pretend to turn the *Vulgar*, and all the question betwixt us is, whether or no they have done that truly. Our *English* expresseth the sense of the *Vulgar* better. And the Popish Versions agree in the same sense. The old *Louvain* Version renders it by, *pour la consummation des Saints*. The *Rhemists*, *to the consummation of the Saints*. That of *Mons* by, *a fin qu'ils travaillent à la perfection des Saints*; i. e. *that they may labour for the perfection of the Saints*. And *Amelote* thus, *pour rendre les Saints parfaits*, which amounts to our *English*, *for the perfecting of the Saints*.

Phil. ii. 17. *Service.* V. L. *Obsequium.* Fr. Tr. *la Liturgie.* I appeal to any indifferent man, whether this be a Translation of the *Latin* or not. The *Rhemists* render it as we do, by the word *Service*; so does *Amelote*; and so it is in the old Edition of *Louvain*, printed at *Lyons*, A. D. 1599. and in an older Edition.

Edition of the *Fr. Bible*, printed at *Antwerp*, A.D. 1534. These men retain the *Greek* word, and are so far from the regard which was due from them to the *Latin*, that they render it not at all. The Reader, who considers how they have rendred *Acts* xiii. 2. and knows the doctrine of that Church, will easily understand the drift of these *Louvain* Divines in this place.

Phil. iii. 2.--- *the concision*. V. L. *concisionem*. Fr. Fr. *la circoncision*. These men seem to have no regard to truth. For here not only the *Greek*, but their *Vulgar*, that of *Antwerp*, their old *Louvain* translation, that of *Rhemes*, and *Amelose*, are against them. They all agree with the *Englisb*, but these Divines stand alone by themselves.

Col. ii. 18. *Worshipping of Angels*. V. L. *Religione Angelorum*. Fr. Tr. *Religion donnée à Moïse par des Anges*, i. e. *Religion given to Moses by Angels*. According to this account of things, the words contain only a warning against being seduced by the law of *Moses*. I will by no means enter into disputes, but keep my self to my design. 'Tis most certain that these *Louvain* Divines have not dealt sincerely with the Reader, in pretending to translate the *Vulgar*; when they do in truth add to it, and put their own sense upon it. The *Religion of Angels* can never be proved to import the Law of *Moses*: These Divines add to the Text to avoid its force against the practices of the *Roman Church*. Whereas the old Divines of *Louvain* keep strictly to the *V. Latin* without any such addition; so do the *Rhemists* also, and the *Antwerp Bible*. The *Syriac* understands the place of the worship of *Angels*; and the *Mons Testament*, and *Amelose* also interpret the place of the superstitious worship of *Angels*. The latter of these (in his Preface to this Epistle) tells us of certain Philosophers, followers of *Plato*, who held the Angels to be Gods, and Architects of the world, and paid them particular honours, served them with certain Ceremonies, and advanced them above *Jesus Christ*, and feigning that they were by certain visions engag'd to this worship: and that *S. Paul* does in this *Chap.* fortifie them, to whom he writes this Epistle, and in these

these very words of this xviii. verse, against these illusions, he adds, That these seem to be the *Angelici* mentioned by *S. Augustin*; a Sect that had taken root in *Phrygia*, and condemn'd by the Council of *Laodicea*, Canon xxxv. And that *Theodoret* affirms that this Sect had built several Oratories to *S. Michael*; to which was oppos'd the Temple of *S. Michael* at *Coloss*, where God alone was adored, and the Archangel honoured as a creature.

1 Tim. iii. 11. *Grave. Fr. Tr. Publiques, i.e. publick. The Vulgar renders it by pudicus. Nothing can defend this Version of our Louvain Divines. We may indeed suppose it an error of the Press: but there is no notice of it. And we shall find a great number of those errors besides.*

2 Tim. iv. 11. *For the ministry. V. L. in ministerium. The Rhemists, for the ministry. Amelote, dans le ministere. Mons. Tr. pour le ministere de l'Evangile. Old Louvain Tr. pour servir. Here's agreement sufficient, and all comes to the same sense. But these Louvain Divines render it, pour me servir de Diacre, i.e. to serve me as a Deacon.*

Heb. i. 7. *Ministers. The Vulgar hath it, Ministros. The other Popish translations agree with the Vulgar, as our English version doth. That of Rhemes renders by ministers: that of Amelote hath it, ministres. So 'tis also in that of Mons, and so it is also in the old Edition of the Louvain Divines. It ought to be so in this translation of the Louvain Divines. But these men have a turn to serve, they must justify their translation of Act. xiii. 2. the Greek word here must therefore either not be turn'd (vid. Phil. ii. 17. with our French translation,) or if it be it must serve their purpose. And therefore, tho' against all reason, and authority whatsoever, they translate it here by *Sacrificateurs, i.e. Sacrificers*? 'tis very certain, that there was no reason for their interpreting, Act. xiii. 2. as they have done, unless they do think that a good reason, which Monsieur Veron once gave, when he was ask'd, why he turn'd that place to the same sense; the reason he gave was, *Because he had been often demanded by the Calvinists what Scripture mentioned that the Apostles said mass.**

Heb.

Heb. vii. 22. *a Surety*. Fr. Tr. *Caution*. Here these *Louvain* Divines take a great liberty; for they depart from the *V. Latin*, which renders it *sponsor*: and the *Rhemist* Interpreters of the *Vulgar* render it *surety*, as we have done. That is also the meaning of the *Greek* and *Syriac* word: Nor does the *Mons* translation, *Amelose*, or old *Louvain* Version render it by *caution*, as these men do without any reason or authority.

Heb. ix. 10. *Until the time of reformation*. Here our *Louvain* Divines add to the Text, without any difference of character. For whereas the *Vulgar* renders it, *ad tempus correctionis*, they render it, *jusques au temps que ces choses soient corrigées*. A liberty this is, which the old *Louvain* Divines did not take; they keep close to the *Vulgar*. And tho' the Authors of the *Mons* Version add to the Text, yet they do it in a character which gives warning of it to the Reader.

I shall now reflect upon some other questionable places, which the Translators of the *N. T.* into *French* are accountable for; such are these that follow.

Act. xii. 30. *Elders*. This Version of ours well agrees with the *Greek* and *Syriac*; the *Vulgar* renders it by *Seniores*; the *Rhemists* by, *Anciens*. But these men render it by *Prêtres*, i. e. *Priests*. Whereas the old *Louvain* Edition renders to the same sense that our *English* do.

Act. xvii. 6. *The world*. Fr. Tr. *la Ville*, i. e. *the City*. I must confess that our *Louvain* Divines have some pretence for this Version, because the present *Vulgar* renders it by *urbem*. Nor should I have mentioned this Version, had they in other places kept to their Copy, and had there not been great presumptions that the *Vulgar* did not from the beginning thus turn the *Greek* word? 'tis an easie change from *orbem* to *urbem*, and 'tis very probable that it ought in this place to be *orbem* in the *Latin* Copy of the *Vulgar*. My reasons are these [1.] The *Vulgar* never renders the *Greek* word in any other place of the *N. T.* as 'tis supposed to do here by *urbem*, but constantly by *orbem*, as I suppose it should be here. Wherever it renders this *Greek* word besides in the *N. T.* it is constant.

stant to it self. This will appear to any man that will compare the Greek and the *Vulgar* in the following places, *Matt. xxiv. 14. Luk. ii. 1. iv. 5. xxi. 26. Act. xi. 28. xvii. 31. xix. 27. xxiv. 5. Rom. x. 18. Heb. i. 6. ii. 5. Apoc. iii. 10. xii. 9.* These, with this, *Act. xvii. 6.* are all the places in which this Greek word is found and translated by the *Vulgar*, and 'tis constantly (excepting this one place, *Act. xvii. 6.*) turn'd agreeably to *orbem* which I contend for here. Indeed the Greek word is found in our present Greek Copy, *Apoc. xvi. 14.* But there the word is not turn'd by the *Vulgar* at all. Of which 'tis no hard matter to give an account were it not too great a digression. [2.] This rendring which I contend for is more agreeable to the Context. *These that have turned the world upside down, (& huc venerunt, V.L.) are come hither also.* 'T would be nothing to the purpose to have said, That they who disturb'd that City were come thither also. But very pertinent to warn the Citizens that they had disturb'd other places before. [3.] Nor do I want authority on my side. The Greek and Syriac Version give great assurance that this is the meaning of the place. And we may collect something to the same purpose from the Popish Versions also. The *Rhemists* are strict Interpreters of the *Vulgar*, and yet they render it by *world* (agreeably to *orbem*;) the Translation of *Mons* by *toute la Terre*, i.e. *all the Earth* (as 'tis in the Syriac Version :) the old *Louvain* translation hath *le monde*, i.e. *the world*. 'Tis true indeed that *Amelote* (in his first Edition at *Paris, A.D. 1666.*) renders it, *la ville*, as our *Louvain* Divines do. But then it is as true, that the same man (in his Edition at *Paris, A.D. 1686.*) hath rendred it by, *toute la terre*, i.e. *all the earth*, and hath altered his former Version in the remaining words of the verse also, which does much confirm what I contend for. For whereas in his former Edition, he turns those words, *are come hither also*, by, *& qui sont venus icy*, i.e. *and who are come hither*: In his latter Edition he turns them thus, *& qui sont venus ici pour le mesme effet*, i.e. *and who are come hither for the same purpose*. I may add to what hath been said, that it is certain that

that several Copies of the *V. Latin* have *orbem* in the Text. We have two printed by *Plantin* (before the Copy of *Clement VIII.* which is now follow'd) one of the N. Testament by the Divines of *Louvain*, A.D. 1574. Another of the whole Bible printed by him also, A.D. 1582. and that by the care of the Divines of *Louvain* also. In both these we find *orbem* in the Text, and whoever understands the care of those men cannot suspect their integrity in this matter. Moreover in the *French Bible*, printed by the order of *Charles V.* viewed by the *Louvain* Divines, and printed accordingly at *Antwerp*, A.D. 1534. 'tis from the *Vulgar* rendred *le monde*, i.e. the world, as our *English* hath it.

Act. xvii. 9. *Security*. Fr. Tr. *P'excuse*, i.e. *excuse*. It is very plain that this is no true rendring of the *Vulgar*, which renders it by *satisfactione*, i.e. *satisfaction*: The *Mons* renders it by *Caution*, the old *Louvain* by *satisfaction*, agreeably to the *Vulgar* Version and the *English*, and Testament of *Rhemes*.

—ver. 30. *Winked at*. Fr. Tr. *Ayant pitie*, i.e. *having pity*. This is an extravagant translation: for the *Vulgar* renders it by *despiciens*: and the other Popish Versions are very far from agreeing with this Version.

Act. xxvii. 13. *Agave*: ἀσάβω. V. L. *cum sustulissent de Asson*. Fr. Tr. *ayant levé l'Anchre d'Asson*. These *Louvain* Divines have added to the Text without giving notice to the Reader by a different character. 'Tis true that the *Vulgar* seems to understand *Asson* to be the name of a place, and therefore 'tis no wonder this Version should follow that. And tho' it do not appear that it signifie any place, yet I cannot blame these men for following their Copy. But this will not excuse their addition. I pass by the following verse, because therein these Interpreters follow the *Vulgar*. And so they do ch. xxviii. 11. Where what we render, *Castor and Pollux*, they render by *Castors*. Tho' the old *Louvain* Version, *Amelote* and that of *Mons* agree with our *English* Version.

1 Cor. ii. 13. *Comparing spiritual things with spiritual*. V. L. *Spiritualibus spiritualia comparantes*. Here's a perfect agreement between the *English* and *V. Latin*. The *Rhemists* turn it, *comparing spiritual things to the spiritual*. But our *Louvain* Divines render it

by, approprians les choses spirituelles à ceux qui sont spirituels, i.e. appropriating spiritual things to spiritual persons; I leave it to any indifferent person to judge which of these Versions best agrees with the *Vulgar*. The case is plain, that we have rendred comparantes in the *Vulgar* better than they have done, who are not agreeable to the Text of the *Vulgar*, and render it very differently from *Amelote*, and the Authors of the *Mons Testament*.

1 Cor. viii. 4. And that there is none other God but one. V. L. *Es quod nullus est Deus nisi unus*. Whoever considers the Greek, the Syriac, the *Vulgar*, and the Context, cannot doubt of the truth of our English Version of this place. But besides all this, 'tis farther justified by the most celebrated Versions of the *Vulgar* that are in vogue with the Church of Rome. The old *Louvain* Version agrees exactly with ours. The *Rhemists* turn to the same sense, and so does *Amelote*, and the Authors of the translation of *Mons*. But these *Louvain* Divines turn the words to another sense against all the reason of the thing, the Authority of the *Vulgar*, and of the other Popish Versions: For thus they turn these words, *Es qu'il n'y a aucun Dieu*, i.e. And that there is no God.

1 Cor. ix. 3. Examine. V. L. *Interrogant*. Our rendring agrees with the *Vulgar*, and with the *Rhemists*: The old *Louvain* renders it by *Examinent*; but these *Louvain* Divines by *Contrôlent*.

Phil. ii. 11. And that every tongue should confess, that Jesus Christ is Lord to the glory of God the father. V. L. *Et omnis lingua confiteatur; quia Dominus J. Christus in gloria est Dei Patris*. Thus these words are rendred by our *Louvain* Divines, *Et que toute langue confesse que le Seigneur J. Christ est en la gloire de Dieu le Pere*, i.e. and that every tongue confess that the Lord J. Christ is in the glory of God the father. The words of the *Vulgar*, as they are distinguished in the ordinary Copy, do not infer the sense which this Version gives them. For the Confession may well belong to what goes before; and then the ground of it follows, *quia Dominus Jesus, &c.* But I lay no great stress upon this reflection.

Heb. xi. 3. Of. V. L. *Ex. Fr. Tr. Par*, i.e. by; which quite destroys the sense of the place, and by no means agrees with the *Vulgar Latin*, which these men pretend to translate.

I shall next observe some gross omissions in this translation of these *Louvain Divines*. I shall pass by those of the *Vulgar*, and only mention such omissions as the *Vulgar* will not warrant.

Rom. xii. 9. Cleave to that which is good. The word *good* is in the *Vulgar*, but is left out of the Text by these *Louvain Divines*.

Rom. xv. 3. Of them that reproached thee. These words are in the *Vulgar*, but are omitted by these Translators.

Rev. i. 4. Seven. This is in the *Vulgar*, but omitted in our French translation.

Joh. vii. 22. Therefore. V.L. *Propterea*. This is omitted by this Translation, both in the 21, and 22. verses: For 'tis a question to which the *dia* *tes* belongs.

2 Cor. iv. 2. Commending our selves to every mans Conscience. Thus 'tis also in the *V. Latin*. But this translation leaves out what is in the *Latin*, tho' it quite spoil the sense of the place: Thus 'tis rendered by these *Louvain Divines*, *non approbans toutte conscience, &c.* i.e. we approving every conscience of men. In the very next verse, if our Gospel be hid: The French translation leaves out the word, *hid*, tho' it be in the *Vulgar*, and the sense of the place be imperfect without it.

2 Cor. vii. 2. What clearing of your selves. This is omitted by these *Louvain Divines*. But 'tis rendered by *defensionem* in the *Vulgar*, and by *defence* in the old *Louvain* Version.

Eph. iv. 31. With all malice. V.L. *cum omni malitia*. These words are also left out by our Divines of *Louvain*. But the old *Louvain Divines* have these words.

Col. ii. 14. Which was contrary to us. The *Vulgar* reads thus: and the *Rhemists* have it so, and the old *Louvain* agrees with them, yet our new *Louvain Divines* omit these words.

1 Thess. i. 1. Grace. This is in the *Vulgar* and the old *Louvain*, tho' omitted in this Version.

Heb. viii. 12. They omit *for*, tho' it be in the *Vulgar*, and *ch.* xii. 27. Things that are shaken, which the *Vulgar* expresseth by *mobiliam*, is omitted in this translation.

1 Joh. ii. 1. Righteous. The *Vulgar Latin* hath it. So hath the old *Louvain*: These Translators omit it, tho' it cannot be spared.

Again, *ver. 9.* These Translators leave out the particle *and*. And then their translation amounts to thus much: *He that saith he is in the light hateth his brother, &c.*

The other omissions are not to be charged upon our Divines of *Louvain*, because they are such as are warranted by the *Vulgar*, which they pretend to translate. These are such as follow, *Matt. vi. 4, 6, 13, 18. Luk. xi. 2. Joh. x. 42. Act. xxiii. 9. 1 Tim. iv. 12. 1 Pet. i. 7. Rev. i. 10. ch. ii. 9. 15.*

I shall now reflect upon the *Additions* which these *Lou. Divines* have made to the Text; and such as the *Vulgar* will not warrant.

Some of these I have upon occasion nam'd already; the rest follow.

Rom. iii. 10. No not one. The *Louvain Divines* add to these words out of their own heads, *devant la foy*, i.e. *before the Faith*. The *Vulgar* hath no such thing; nor the old *Louvain Version*.

1 Cor. vi. 13. The Lord for the body. Fr. Tr. *le Seigneur pour voir au corps*. Here they add to the Text, which the *Vulgar*, and old *Louvain* do not.

1 Cor. ix. 5. Have we not power to lead about a sister, a wife: These *Lou. Divines* add, *pour nous servir en l'Evangile, & nous souvenir de ses biens*, i.e. *To serve us in the Gospel, and relieve us out of her goods*. In the *Vulgar* and old *Louvain* there is nothing to this purpose.

1 Cor. xi. 26, 27, 28. Bread. There is no Epithete in the *Vulgar*, in any of these places; nor in the old *Louvain*. But these men render it *ver. 26. by pain vivant*, i.e. *living bread*; *ver. 27. by pain de vie*, i.e. *bread of life*; and *ver. 28. by pain wisé*.

2 Cor. i. 12. For our rejoicing is this. These men add, *à savoir le tes moinage de notre gloire*, i.e. *viz. the testimony of our glory*. There's nothing of this in the *Vulgar* or old *Louvain*.

Gal. iv. 3. Elements of the world. These men add, *sous la loy*; the *Vulgar* hath it not; nor the old *Louvain*.

1 Thess. iv. 13. That sleep in Jesus. Fr. Tr. *qui dorment du sommeil de paix en Jesus*. The old *Louvain* and *Vulgar* will not warrant this addition.

Heb. v. 7. --- was heard, in that he feared. These *Louvain Divines* add these words, *quand il a esté resuscité*, i.e. *when he was raised again*. But there is no such thing either in the old *Louvain*, or *Vulgar*.

Heb.

Heb. viii. 2, 6. *To minister*. ver. 2. (which our Interpreter renders by *Litourgie*, in which they do not follow the *Vulgar*) they add the word *Sacrificateur*. And to the word *ministry*, ver. 6. (which they render by *Litourgie*, rejecting the *Vulgar* Version) they add, *Sacrificateur*. And yet the *Vulgar* and old *Louvain* give them no occasion for so doing.

Heb. x. 9, 18. To these words, v. 9. *He taketh away the first*, our Translators make bold to add to the Text the word *Sacrifice*. And v. 18. to those words, *there is no more offering*, they add *Legale*, i. e. such as the law of *Moses* required. There's nothing in the *Vulgar*, or old *Louvain* Version will justify these additions. But these *Louvain* Divines make no scruple to add these words that they may support the *Romish* doctrine of the Sacrifice of the Mass. These are foul arts indeed, and they have no reason to pretend, nor shadow of authority for their excuse.

1 Pet. iii. 15. *Of the hope*. These men add, *de la foy*. But there is no such thing in the *Vulgar*.

1 Pet. v. 3. *Over God's heritage*. In the Greek, 'tis only *παλαιο*. The *Vulgar* Latin renders it, *in clerico*, keeping to the Greek word; so far is the *Vulgar* from determining the sense to persons or things, much less to particular persons or a separate order of men. But our *Louvain* Divines are not scrupulous and nice in this matter. They have it thus, *sur le Clerge, ou sur les heritages du Seigneur*, i. e. *over the Clergy, or over the heritages of the Lord*. 'Tis not agreed yet, that by *raison* in the Text is meant persons; and if it were, 'tis not certain that the Clergy exclusively to the rest of God's people are meant. Be all this as it will, these men have not done sincerely, nor as becomes strict Interpreters, not having kept to the *Vulgar* which they pretend to translate. Father *Amalote* in his notes upon this place does observe, that in *Cleric*, in the *Vulgar* here, does not signify *dans le Clerge*. And therefore he does not render it thus, nor do the Authors of the *Mour* translation expound *heritage* by *Clergy* in the Text of their Version; but render the word as our *English* doth.

2 Pet. iii. 17. *Error of the wicked*. In the *Vulgar* it is, *Inscientia erroris*, i. e. *the error of the foolish*. This is by our *Louvain* Divines expressed by, *erreur des machans heretiques*, i. e. *the error of wicked hereticks*. John ii. 14. *The wicked one*. These *Louvain* Translators without any regard to their Copy, the *Vulgar*, or their Predecessors, the old *Louvain* Divines, have out of their own heads, added to the Text, *et ses ministres*, i. e. *and his Ministers*.

Rev. xviii. 20. *Holy Apostles*. This agrees with the *Vulgar*, and with the old Version of the *Louvain* Divines; but these new Divines will render it, *Saints, Apostres*.

There are indeed in this Translation, a very great number of additions to the Text, if by the Text we understand the present *Greek*. But these

the authority of the *Vulgar Latin*, these men give us a different rendering of the same words, tho' they are parallel places. *Mat. xxi. 36.* Where we render *Elders*, they render by *Prêtres*, i.e. *Priests*, and yet the *Vulgar* hath it *Seniores*. This they do also; *Mat. xxii. 22.* and *ib. xxi. 18.* where the *Vulgar* hath it as before. This is not to follow their Copy; nor do they consist with themselves. For in other places they render the same word by *Anciens*, *Mat. xxviii. 1, 3, 12.* And by *Vieillard*, *1 Tim. v. 1.* So that they do not follow the *Vulgar*, nor agree with themselves. They depart from it frequently, and follow it where there is least reason. An instance of which we have, and a notorious one in *Act. xxi. 17.* *The Elders of the Church*, one might have expected they should have translated by *Priests of the Church*; considering how fond they are of translating the word *Elders* by *Priests* in other places: no wonder they should translate *Elders* by *Anciens*, *Mat. xxviii. 1.* because they are expressly said to be *Elders of the people*, and consequently to be reckoned among the Laity. But these are called *Elders of the Church*. And these very Translators, *ib. xxi. 49.* where it is said, *They ordained Elders in every Church*, translate the word *Elders* by *Prêtres*, i.e. *Priests*. Yet in this place they translate *Elders of the Church* by, *les plus âgés de l'Eglise*; i.e. *the more aged of the Church*. The *V. Latin* hath it indeed, *maiores numerum Ecclesia*: But the Context assures us they were *Ecclesiastics*. Father *Amelot* renders it by, *Presbiteri*, i.e. *Priests*. To does the *Latin* Testament also, and these men might have done it here with more show of reason than elsewhere. But they who regard not the *Vulgar* elsewhere are tenacious of it where there is no cause.

Act. xxv. 1. *Antiochus* Fr. Tr. *Commence à rendre raison*, i.e. *began to render a reason*. I do not quarrel about their rendering, because herein these men follow the *Vulgar Latin*. I only shew that they do not the part of good Interpreters in that they are not consonant to themselves. For *ver. 24.* where there is the same word in the *Greek*, and the same rendering in the *V. Latin*, and the very same subject matter, yet they alter their phrase. There they render *ἀπολογεῖσθαι* by, *comme il se défendoit*; which is an argument of great levity in Interpreters; and especially in them who pretend to be the *Lowain* Interpreters; whereas the old *Lowain* translation is in both places conformable to the *Vulgar*, and consonant to itself.

Act. xxvi. 24, 25. In the same Chapter we find as great a Blunder as that mentioned above. *Festus* said unto *Paul* *Maitre*, i.e. *Thou art mad*. Fr. Tr. *Vous perdez le sens*, i.e. *You have lost your wits*. I dispute not the translation, but truly represent the folly and levity of the translators. For whereas the *Greek* word is the same, the *Vulgar* Version the same, the subject matter the very same; yet these Interpreters have used three fe-

veral ways of rendering the same Greek and Latin word. The first as is said, they render by, *non perdes le sens*: The second by, *non le sens*: The third by, *insensé*, i.e. *quelqu'un hath not his sense*. In this they did not follow the old Lowain Version, the Authors of that took greater care. *1 Cor. x. 14. Flee from Idolatry, Fr. Tr. Fuyez l'adoration des idoles*, i.e. *flee the adoration of Idols*. I do not here charge these men with departing from their Copy, the *Vulgar*, in this place. That which they are blamable for, is that in another place, where there is not only the same Greek word, but the *Vulgar* translates it to the same sense as it does here, these Lowain Divines, as inconsistent both with the *Vulgar* and themselves, render it by *Idolatry*, as may be seen by consulting their Version of *Galat. ii. 20*. Whereas in one of these places they render *door* by *occasion*, (as I have observed before on another occasion) these new Lowain Divines forget themselves when they come to the latter of the abovenamed places. And the *Vulgar* use the same word, *ostium*, in both places, and the subject matter be one and the same, yet what they render by, *occasion*, in one place in the other they render by, *la porte*.

I shall conclude with representing to the Reader some *Errata* of the Press. These indeed are the least faults, but yet not to be excused in a work of this nature. Those to whom this care belonged ought to have prevented these *Errata*, or to have given the Reader some notice of them, whereas they have done neither of them.

Matt. xvii. 7. This Version hath *Hafidama*, where the *V. Latin* hath *Haculdama*; and the old Lowain, *Achuldemach*. *Luk. i. 27.* This Version hath *Anne* for *Aune*, as the old Lowain hath it. *Luk. iii. 1.* *Cesa* for *Cesar*. *Joh. ix. 2.* *So* instead of *sa mere*. *Act. xii. 2.* where the following words are repeated *voulant le produire apres Pâques*. *1 Cor. vii. 9.* *Li* for *il*. *ch. ix. 15.* *Nom* for *Mon*. *ch. xv. 29.* *notalement* for *Totalament*, as it is in the old Lowain. *Gal. ii. 9.* *Gentils* for *Gentils*, as 'tis in the old Lowain. *Coloss. ii. 19.* *Ensemble* for *Ensemble*, as 'tis in the old Lowain. *2 Thess. iii. 6.* *Tradition* for *Tradision*, as in the old Lowain. *Heb. xii. 26.* *Mes* for *Main*. *ch. x. 30.* *pleuple* for *people*. *Jam. i. 1.* *tribus* for *Tribus*. *1 Joh. i. 1, 3.* *ven oüy* for *ven & oüy*, as 'tis in the old Lowain. *Rev. vi. 16.* *Tône* for *Throne*. *ch. vii. 4.* *Tribus* for *Tribus*. *xi. 18.* *Non* for *Nom*, as it is in the old Lowain. *ch. xvii. 17.* *coures* for *cours*, as 'tis in the old Lowain. *ch. xx. 5.* *Testes*, for *restes*, as in the old Lowain. *ch. xxii. 2.* *Sancté* for *Santé*, as 'tis in the old Lowain.

FINIS.

